

CSZ Chanukah Bash

Members of Congregation Sha'ar Zahav and their friends and guests will be celebrating the Chanukah Festival in a memorable manner this year. On Saturday, December 22, we will commemorate this holiday in a grand new location at 250 Masonic Avenue in San Francisco.

The evening will feature dancing of all types, to a live band, and of course, our traditional serving of thousands of latkes to all those in attendance. The planned entertainment, activities and refreshments for the evening promise to be outstanding. Again this year, there will be no admission charge to either our members or our guests and friends from the community.

Outstanding Prizes in This Year's Raffle — Another CSZ tradition being revived this year is the Annual Chanukah Raffle. Tickets valued at \$2 each — or 6 for \$10 — will be sold up until the big drawing that night. First Prize will be a trip for two to San Diego, including airfare and lodging, courtesy of Westwind Travel. Additional prizes include a \$250 gift certificate from City Island Clothing, a weekend for two at the Claremont Resort Hotel and many, many other outstanding prizes of free dinners, gifts and vacations.

Each member is being sent two books of raffle tickets. The Chanukah Raffle represents a major fundraising effort for our congregational programs, including ritual, education and social service activities; we urge each member to share the responsibility of this fundraising effort by selling at least two books of tickets. And, of course, just give the office a call if you need more books!

All the planning and organization of this event is being handled by an enthusiastic committee, formed under the direction of Shirley Liberman. Any additional members or friends of CSZ who would like to participate in the planning activities and/or at the event, should contact Shirley at 826-7437 or 648-5004, or leave a message for her through the synagogue office.

Record Attendance at High Holy Day Services

For the eighth consecutive year, Congregation Sha'ar Zahav worshiped together to celebrate Rosh Hashanah and observe Yom Kippur. This year, our High Holy Day services at the Unitarian Center attracted the largest turnout in Sha'ar Zahav's history, with attendance peaking at an estimated 1,200 people joining us on *Kol Nidre*.

Each year, our services seem richer and richer. Our Ritual Committee again amazed both old-timers and newcomers with the maturity, strength and diversity of their abilities. Our thanks to them, both for the beauty of the services they led and for the task of organizing the participation of some 50 people in the various services. Our services, which are an extraordinary blend of chants, prayers, choral work and readings, gain much of their richness from the remarkable diversity of the individual talents offering each of those parts. This year, several people worked with the Ritual Committee to learn chants for the first time, and we all could delight in the discovery of their abilities. All of our shofar blowers were giving first time performances this year. Also, three out of four sermons were delivered by women — a major state-

ment on the part of our congregation. In addition to the regular services, we continued our tradition of performing the *tashlik* ceremony from the Golden Gate Bridge — on a beautiful clear afternoon — and for the first time, we held Second Day Rosh Hashanah services back on Danvers Street.

The production of our High Holy Day services represents an extraordinary commitment of volunteer time and effort on the part of many, many members and friends of the congregation — some of them visible, some not. In addition to the work of the Ritual Committee in preparing and presenting the services, a tremendous amount of logistical planning and physical labor is required. Our thanks go first of all to Frank Hyman, who organized and coordinated this aspect, and who, more than once, labored long and hard when no one else was available to help.

Who are the others? Many people attending our services didn't read about them in *The Forward*. Our thanks to Sharyn Saslawsky for the publicity we had in community publications. Next, all visitors were greeted just inside the front entrance at a welcome table where information on Sha'ar Zahav was available. Our thanks to Allan Berenstein and the Membership Committee for overseeing the staffing of this table and to all those who helped in this function. Once inside the sanctuary, there were ushers to help people find seats. This became especially critical on *Kol Nidre*, when the room reached capacity. Our thanks to Elliott Toporek for coordinating the ushers, and to all those who gave of their time to help.

In addition, our thanks go to all those who worked behind the scenes, not visible to most people attending the services. There are the people who helped transport materials to and from the Unitarian Center, and who helped set up — all on (Continued on page 6)

Notice SEMI-ANNUAL CONGREGATIONAL MEETING

Sunday, November 4
4:00 p.m.

Brief business meeting, followed
by dedication and nosh

President's Column

We have gotten the new year, 5745, off to a beautiful and soul-satisfying start. Our deepest appreciation to the Ritual Committee — Leslie Bergson (Chair), Daniel Chesir, Jonathan Funk, Steve Greenberg, Eric Keitel, Garry Koenigsberg, Terry Rothchild — for the many months they spent preparing, organizing and conducting High Holiday services that were truly inspirational and that included participation by every member of our congregation who chose to participate. This is one of the many ways in which we are unique. That our High Holiday events proceeded smoothly and efficiently was due to the efforts of our High Holiday coor-

dinator, Frank Hyman, and all those who assisted him. When we realize that a total of well over 3,000 people attended services, the magnitude of the task can be fully appreciated. David Gass, again this year, Jerry Sacks and all those who worked with them in planning, preparing and serving the onegs and the break-the-fast, are to be congratulated for a job well and beautifully done. And thanks to Walt Leiss this year, as every year: his generosity made possible the lovely floral arrangements and delicious onegs we all enjoyed so much.

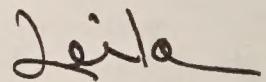
What shall we do with this beautiful year spread before us, bright with opportunity and challenges? We worked hard and accomplished a great deal last year. Maybe we should just take it easy. Relax, take a rest. Certainly without rest, which is a mitzvah, there can be no reflection, and without reflection there can be no growth. Reflection is strictly an internal process; growth is both internal and external. Internal growth, the product of insight and understanding, leads to changes in behavior; we try to act in ways that are in concert with our inner beliefs... to do otherwise is to suffer conflict. But there is always conflict; it is part of the human condition, as is the striving to resolve conflict. Maybe that really is what "growing pains" are all about. We must all achieve a balance; reflection, growth, rest and recreation... each is indispensable. And while all this is going on, we must remember to love ourselves and accept ourselves; for growth is never the product of hate or disillusionment, it comes from love and vision.

What is Leila talking about? Has that once rational New Yorker "gone California" on us? Why is she writing this in her President's column? What has it to do with Sha'ar Zahav? Good questions! And I better have a good answer, right? Of course, right! Well, let me tell you... I don't have a good answer... what I do have is an idea, a notion. My notion is that Sha'ar Zahav is a living entity, a being comprised of the organisms of each and every one of us... the product of our love and vision... vulnerable, as any of us, to pain and disillusionment, capable, as each of us, of growth. This means that Sha'ar Zahav depends on each of us not only for contributions of money, time and energy. Sha'ar Zahav depends on each of us for its sense of self, its identity, its "neshuma" or soul. Sha'ar Zahav began as a "chavurah" as it were. It has evolved through the efforts and consciousness of Sha'ar Zahavniks into an in-

stitution. Powerful, respected, influential, capable of meeting many of the needs of our congregants and our community, it is nonetheless vulnerable... as is every living thing, every viable entity... to the vision held of it and for it. Institutions, like people, tend to fulfill the prophecies made about them. Therefore I ask you, think and reflect not only about what Sha'ar Zahav should "do." Become involved not only in "activities." Think and reflect on what Sha'ar Zahav should "be"; imbue it with your consciousness, your love and your vision, help it in its continual process of "becoming." How can you do that? I'll tell you... I don't know! But I firmly believe that each of you does. If each of us puts our "self" into Sha'ar Zahav, the future is as open as the universe... with no fewer possibilities than our imaginations can envision.

And, by the by, what is true for the "institution" that is Sha'ar Zahav is true for the "institution" that is America. Think and reflect, imbue our country with your vision and your love. Study the issues and the candidates... and vote!

Shalom,



But If We Are For Ourselves Alone...

Some members of the Congregation were not with us at our beautiful and moving High Holy Day Services at the Unitarian Center. It wasn't that they didn't want to be — certainly they did. But they had a prior commitment at the Jewish Home for the Aged on Silver Avenue. They went to the Home to make certain the Jewish men and women there were able to participate fully in the observance of the most significant days of our year.

Members of Sha'ar Zahav go to the Home every Shabbat to help out. They lead services, help those who are physically challenged get from their rooms to the synagogue, lead songs and much more.

It's a mitzvah — and an enormously rewarding one. If you'd like to help out, please call Rabbi Marcus at the Home or leave your name with Marilyn at the Congregation office. You will be able to help at the Home and still get to our services before the Bar'chu! Can you think of a better way to start Shabbat?

Social Action Report

Falasha Film Showing

The American Jewish Congress (Northern California Division) is having a special one-evening only screening of "Falasha: Exile of the Black Jews," a feature-length, award-winning documentary on the Beta Israel — the Jewish community in Ethiopia. This film, produced by Israeli-born Simcha Jacobovici, has not been released commercially in this country, despite its success in Canadian runs. The screening is scheduled for Monday, November 19, 6:00 p.m., at the Jack Wodell Screening Room, 582 Market Street. Tickets are \$5, for information call 974-1287.

Anti-Nuclear Forum

As reported last month, following the Oneg Shabbat on November 2, speakers from the Bay Area Jewish Anti-nuclear Coalition will present issues surrounding this most critical topic. Drawing from a pool of speakers including rabbis, scientists, physicians and politicians, the presentation will focus on the Jewish perspective to the issues, with time for discussion and questions.

Although an hour after Oneg is hardly enough time to adequately discuss the nuclear issue, we hope that many members of the Congregation and the community will find this forum both informative and provocative. If interest is sufficient, we hope to schedule a subsequent mid-week debate with pro-nuclear advocates as well.

Food Drive Continues

Our food and household items drive (which is still searching for a snappier name) to assist the related efforts of the San Francisco AIDS Foundation is continuing. When you come to services on Friday evening, plan on bringing some canned or dry foods, or some household or toiletries to leave in the collection box in the Oneg Room. Make this helpful donation a part of your Shabbat ritual.

The Social Action Committee will be meeting on Thursday, November 29, 7 p.m. at the Synagogue. Please contact me at 647-4050 for any information on this important committee.

— Ron Lezell, Chair
Social Action Committee

New Year's Greetings

Our Treasurer, David Stein, reports there has been a gratifying response to the appeals during High Holy Days, but at press time, the list of those contributors was not yet available. High Holy Day contributors will be acknowledged in an upcoming issue of *The Forward*.

Among the wonderful New Year's greetings we received is the following message from Rose Stolowitz's granddaughter, Valerie, written to Mike Rankin, who regularly picks up Rose at Menorah Park — and Isabel and Florence at the Jewish Home — so they can attend our services:

Dear Mike,

Your warmth and generosity has enriched my grandmother's life so very much. I only wish all of our grandparents had access to a caring and active congregation like Grandma Rose does. It has brought us all peace to know she has Sha'ar Zahav's services and newsletters to look forward to.

A happy new year to you!

Love,
Valerie

The High Holy Days are always a time to share with old friends like Rose and Isabel and Florence, but they are also an occasion for sharing our congregation with new friends — and with our families. The following representative letters were received, respectively, from a new arrival in SF and from the mother of one of our members, both of whom worshiped with us for the first time at our High Holy Day services this year.

October 9, 1984

On Rosh Hashanah and Yom Kippur, I had the opportunity to attend services with your congregation. As a recent transplant from Chicago — all of 4 weeks' worth — I was impressed by the warmth of your welcome to the community, as well as by the real quality of the services. Accordingly, I can't think of a better way to express my thanks than the enclosed gesture. I look forward to attending Shabbat services in the near future, to becoming even more familiar with the congregation.

October 10, 1984

I wish to thank all of the congregation for the privilege and honor you afforded me in being able to attend Kol Nidre services this year.

The sobbing of the cello brought tears flowing, and a tremendous relief and release of pain that life stores up for each and every one of us. I truly felt the love and the warmth of the welcome I received, and I thank you all most sincerely.

A very, very happy and healthy New Year to you and yours.

Feldman Garden

After much planning, the small plot in front of our synagogue has been planted. Visitors to Sha'ar Zahav will now be greeted by a splash of greenery and color which includes holly, jasmine, rosemary, hydrangea and primroses. The garden, including a maintenance fund, is being donated as a living memorial to Mark Feldman by his friends.

Sha'ar Zahav's Biggest and Best
CHANUKAH BASH
Is Coming
Saturday, December 22

With latkes, dancing, entertainment
and the Chanukah Raffle drawing!

Contributions

Sha'ar Zahav welcomes all contributions, of all sizes, to mark any event, and to any of our funds. Contributions will be acknowledged in *The Forward* unless requested otherwise.

Donations were made to Sha'ar Zahav's funds in the past month by the following contributors:

For the General Fund —

Jack and Bea Berdell, in memory of their son, Jonathan Berdell

Mr. and Mrs. Howard Mackler, in honor of their visit with their son, Mark Mackler

Mike Rankin, in honor of the recoveries of Steve Elman and B.D. Rankin-Webb

Bernie Katzman

Jay Feinstein, in memory of his father, Hyman Feinstein

David Stein and Alex Ingersoll, in appreciation of Sha'ar Zahav

For the General Fund, in honor of the High Holy Days —

Allan Gold

Valerie and William Schwimmer, for Rose Stolowitz

Nancy Meyer and Marilyn O'Keeffe

Jerry Rosenstein

Isabel Fishman

Yo Schneeman

Steve Cronenwalt

For the Library Fund —

Roy Bateman

Jonathan Funk, in honor of the engagement of Ron Lewkowitz and Sharon Lieberman

For the Prayerbook Fund —

Steve Greenberg, in honor of Alex Ingersoll and David Stein's 10th anniversary

For the Torah Fund —

Ruth Feinstein, in memory of her husband, Hyman Feinstein

For the AIDS Fund —

Bernie Katzman

Art Auction

On Sunday, November 11, the Pacific Center for Human Growth is holding a fundraising Art Show and Auction in Barnett Hall of the Lakeshore Avenue Baptist Church, 3534 Lake Shore Avenue in Oakland. Previewing is from 1-3 p.m., with the auction beginning at 3 p.m.

A Goya etching will be featured among the prints, paintings, graphics, ceramics, stained glass and crafts being auctioned. The Pacific Center is a counseling agency serving the East Bay gay and lesbian community. Admission to the auction is free and refreshments will be available. For further information, call the Pacific Center at 841-6224.

Attorney

David R. Gellman (415) 621-2966

- Contracts & Leases
- Estate Planning & Wills

- Real Estate
- Business Law & Litigation

Reasonable Fees
Evening &
Weekend
Appointments

45 Franklin St.
San Francisco, Ca.
94102

HHD Donations

As reported in the October *Forward*, the Congregation recently made Rosh Hashanah donations of \$750 each to the Patient Care Fund of Ward 5B at San Francisco General Hospital and to Shanti Project's Residential Care Program. We received the following acknowledgements and thanks:

Dear Leila, and Congregation Sha'ar Zahav,

Thank you on behalf of my patients and the 5B staff for your generous contribution to our Patient Care Fund. As you asked, the monies of the Fund are used to enhance in some way the well-being of people with AIDS during their stay in 5B.

Thanks for your contribution, your good wishes, and your prayers. Your support warms our hearts.

Happy New Year!

Sincerely,

Alison Moëd
Head Nurse, Ward 5B
SF General Hospital

Dear Leila,

I have a great deal of warmth and gratitude for Congregation Sha'ar Zahav, and for the establishment of the "Phooey on AIDS Fund." Mark Feldman profoundly touched many in the gay community, myself included, and I know of the tremendous amount of love and support he received from Sha'ar Zahav.

Thus it is with special appreciation that I accept this generous donation of \$750.00 from you. As Bill Barksdale, our Residence Manager, explained, we will use the money to purchase microwave ovens and other necessary appliances and furnishings in the residences as we lease new units in the coming months.

Thank you for reminding me that this is Rosh Hashana, and a time of reflection, renewal and hope. We at Shanti share your prayers that the need for AIDS services diminishes.

Shana Tova.

Sincerely, Helen Schietinger, MA, RN
Shanti Residence Director

Our (Dry) Sukkah

On Wednesday, October 10, some 50 members and friends of Sha'ar Zahav gathered together under our *sukkah* on Erev Sukkot to welcome in the holiday. Early arrivals helped in the final decoration of the *sukkah*, erected on the deck of Paul Cohen and Allan Gold's home on Central Avenue. Under a canopy of greens, made festive with lights and hanging harvest fruits and vegetables, we celebrated the festival of Sukkot. The evening also brought the first major rain storm of the season to the Bay Area. Fortunately, the builders of our *sukkah* had the foresight to include some clear plastic sheeting in the layers of greenery — as a result, we were still dry when Garry Koenigsberg led us in the traditional blessing over the *lulav* and *etrog*. With no need for additional prayers for rain, we adjourned to the house for a bountiful potluck dinner. Our thanks to Paul and Allan, for once again opening up their home for our *sukkah*.

How Proud and Glorious It Was!

On Saturday, September 29, the Women's Chavurah High Holy Days Blood Drive celebrated its' greatest joy and mitzvah: 31 people came to Irwin Memorial Blood Bank to give blood, and 28 were accepted as donors.

In the spirit of the New Year, the sense of *tzedaka* was there for all: members, non-members and friends of the Congregation. The Women's Chavurah, with the able commitment and support of the Men's Brotherhood, helped to generate the greatest and most successful blood drive in the Congregation's history. When a donor arrived at Irwin, there was an air of joy and festivity. All participants received complimentary theater tickets and enjoyed the many treats of cakes, cookies, juices, coffee and tea. Beautiful long-stemmed roses (donated by "Accent on Flowers") were given to all contributors, carrying on the tradition started by Mark Feldman two years ago. All who wished were given Walkpersons with their choice of tapes: Bach, Beethoven and, of course, Streisand. In the best California tradition, it was shar-

ing at its finest.

We have many donors to thank: Susan C., Leila Raim, Leslie Bergson, Blanche Blackman, Joyce Garay, Debbie Hamolsky, Toby Dyner, Mort Landsberg, Prudence Carter, Lynne Scarper, Diane Buchbinder, Dawn Rose, Lisa Wuennenberg, Stephanie Hannaford, Nancy Meyer, Susan Marcoux, Ami Zusman, Allyce Kimerling, Susan Unger, Rhonda Strayer, Alan Fuchs, Robin Silberman, Thea Muller, Trish Case, Jenny Helbraun, Barbara Neustadter and Sen Talley.

A special thank you to Nancy Meyer for organizing and coordinating the drive, and also to Jerry Sacks and the Brotherhood, including Sam Thal, Elliott Toporek, David Gass, Ron Lezell, Jim Proctor, David Shaber, Dustyn Duncan and Bill Ashley-Dobbin.

A very special thank you to all. A gift of life was given by every pint of blood donated. We look forward to our next drive as bigger and better. Next time, a double chai — 36 pints!

— Sharyn Saslafsky



Gay? Lesbian?

Jewish?

Not a member of Sha'ar Zahav?

**A
SCHANDE!**

To receive a membership application, simply request one by phoning the Sha'ar Zahav office at 861-6932, write to Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, CA 94114, or pick up at services, every Friday night at 8:15.

Oneg Sponsors

During the month of September, Friday night Onegs were sponsored by the following generous persons:

September 7 — Ralph Frischman, in celebration of his becoming a member of the Sha'ar Zahav family
September 14 — The Congregation, in honor of Susan Greenspan
September 21 — Betty Kalis and Marion Trentman, in honor of their anniversary
September 28 — The Ritual Committee, in celebration of Marc Lipshutz's new job

All you have to do to sponsor an Oneg is to think of the occasion and call the Synagogue office (861-6932) or contact Peter Abinanti at 441-0276 or at an Oneg. The cost of sponsoring an Oneg is \$50 (partial sponsorship available) or you can also provide the food, flowers, etc. for a more personal touch.

New Members

The Membership Committee is pleased to announce that our Congregation gained several new members in October. A warm welcome to:

Beth Tiana Berkelhammer
Craig Davidson
Sam Cope
R. Dustyn Duncan
Ron Gertz
Jeff Golokaw
Bob Guterman
Kathi Isserman
David Kotch
Robin Leonard & Lee Ryan
Avner Lapovsky
Alan Linder
Gordon Osser
Joel Paul
Michael Segal IV
Jane Stone
Steve Unger
Tom Yazman
Ami Zusman

New members are welcomed and honored at Friday night services on the last Friday of the month. By making them feel a part of our family, we can all help to show our new members that they have a valuable place at Sha'ar Zahav.

High Holy Days

(Continued from page 1)

days when most of us would rather just get dressed and come to services without having to think about physical work. Much of this work was done by Frank, but fortunately many people responded to his call for volunteers. Our thanks especially to Wayne April, Bob Berkowitz, Jeff Goodstadt, Martin Kupferman, Jan Larson and Sam Thal for all their help.

There are also those who often had to forego attending parts of the services in order to prepare the onegs we enjoyed and the break-the-fast. Our thanks to David Gass and Jerry Sacks for coordinating the onegs, and to all those who helped, especially Peter Abinanti, Bill Ashley-Dobbin, Don Berger, Allen Brandstein, Lenny Brill, Larry Cohen, Linda del Moral, Dustyn Duncan, Ralph Frischman, Ron Gertz, Mike Lipson, Barry Siegal, Shelley Spiro, Nancy Wecher and Catherine Wisniewski. A special thanks also to Marilyn Hertzberg for her help.

Certainly, not everyone who helped has been mentioned. But just as we all shared in the blessings of the holidays, so we share in our appreciation of those who made the services possible, and in our pride in Sha'ar Zahav for enabling us to celebrate the holidays together.

November Ritual Calendar

Friday, November 2

Parshah: Lech Lecha, Gen. 12:1-17:27

Haftarah: Isaiah 40:27-41:16
Leslie Bergson and Terry Rothchild, Services

Saturday, November 3

Saturday Morning Service, 10:30 a.m.

Bob Mackey's Bar Mitzvah
Steve Greenberg and Bob Mackey, Services

Friday, November 9

Parshah: Va-Yera, Gen. 18:1-22:24

Haftarah: II Kings 4:1-37
Garry Koenigsberg, Services

Friday, November 16

Parshah: Chayye Sarah, Gen. 23:1-25:18

Haftarah: I Kings 1:2-31
Daniel Chesir and Cheryl Orvis, Services

Friday, November 23

Parshah: Toldot, Gen. 25:19-28:9

Haftarah: I Samuel 20:18-42
Leslie Bergson, Services

Friday, November 30

Parshah: Va-Yetze, Gen. 28:10-32:3

Haftarah: Hosea 12:13-14:10
Steve Greenberg and Terry Rothchild, Services

December Preview

Friday, December 7

Parshah: Va-Yishlach, Gen. 32:4-36:43

Haftarah: Hosea 11:7-12:12
Eric Keitel and Susan Unger, Services

Friday, December 14

Parshah: Va-Yeshev, Gen. 37:1-40:23

Haftarah: Amos 2:6-3:8
Mike Rankin, Services

Friday, December 21

Chanukah, Fourth Candle

Parshah: Miketz, Gen. 41:1-44:17
Special Chanukah Parshah: Num. 7:30-35

Special Haftarah: Zechariah 2:14-4:7

Ritual Committee and Friends, Services

Friday night services begin at 8:15 in the sanctuary of our synagogue, located at 220 Danvers at Caselli in San Francisco.

Help with our
Chanukah Fundraising

Buy Raffle Tickets,
Sell Raffle Tickets!

Drawing held
December 22
at our

**CHANUKAH
BASH**

1st Prize:

San Diego Weekend
Courtesy of Westwind Travel

NOVEMBER

כטלו - חשוון

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				6 Heshvan	7	8
					Anti-Nuclear Forum	3
9	4	10	5	11	12	13
Congregational Meeting						
						Newsletter Deadline
16	11	17	12	18	19	14
		Va'ad Meeting 6:30pm		Newsletter Comm. Alex, 431-7541	Vigil for Soviet Jewry Green & Baker 11:30am	20
						15
23	18	24	19	25	26	21
		Falasha Film 6pm, 582 Market				22
					Thanksgiving	23
1 Kislev	25	2	26	3	4	28
Rosh Chodesh				East Bay Lunch Group, Lenny 451-1850		29
					Ritual Co.6:30pm 631 O'Farrell, Fl.2 Newsletter Mailing Alex, 431-7541 Social Action, 7pm	30

November Yahrzeits

1 Mayer Baran, Grandfather of Naomi Baran
 6 Irene Sherwin, Grandmother of Rob Tat
 7 Anna Gold, Grandmother of Allan Gold
 10 Minna Witkin, Grandmother of Michard Barclay
 13 (18 Heshvan) Harry Berenstein, Father of Allan Berenstein
 13 (18 Heshvan) George Moskowitz, Father of Ron Moskowitz
 15 Leah Saslafsky, Grandmother of Sharyn Saslafsky
 16 (21 Heshvan) Mary Goldman, Grandmother of Jonathan Funk
 20 Samuel Cronenwalt, Grandfather of Steven Cronenwalt
 23 (28 Heshvan) Harry Marcus, Father of Ben Marcus
 23 Annabelle Sussman, Grandmother of Marianne Sussman
 23 Nathan Thal, Brother of Sam Thal

24 Esther Kalis, Mother of Betty Kalis
 25 Fred W., Grandfather of Wendy W.
 Note: Yahrzeits will be read at services on the Friday preceding the Yahrzeit date.

November Birthdays

3 Daniel Sonnenfeld
 6 Deborah Lieberman
 7 Steve Greenberg
 9 Art Reichstadt
 9 Neil Sechan
 13 Keith Ribnick
 14 Jonathan G.
 16 Mark Resnick
 26 Allan Blumenfeld
 27 Julia Walter
 29 Harold P.

Simchat Torah

This year, Simchat Torah had special significance for Sha'ar Zahav and for our sibling California congregations as well. Our congregation had the pleasure of celebrating the holiday with two Torahs, the second having been recently loaned to us by Congregation Beth Israel-Judea in San Francisco. This beautiful Torah, which was lent us in time for our High Holy Day services, will soon be replaced by another Torah which will be on permanent loan to us from that congregation. We are greatly indebted to Beth Israel-Judea for their kind generosity.

During Simchat Torah, our neighbors at Ahavat Shalom had the great joy of dedicating their first Torah. Our congratulations to Ahavat Shalom on their celebration of such an important event. Meanwhile, congratulations also go to Beth Chayim Chadashim in Los Angeles, who celebrated the dedication of their second Torah on October 13.

So Ask Aunt Yente

Dear Aunt Yente,

I've wanted to write and ask you this question I've had for a long time, but I guess I was a little shy to write to someone as famous as yourself. Finally, this morning, I woke up in the middle of the night with a pain in my leg, and I thought of you. Oh no! You shouldn't think you give me a pain in the leg. Quite to the contrary, I get a real kick out of reading your column. Well, anyway, let me get to my question already. At shul, I notice during some parts of the service, like the Barchu and the Amidah, people bend up and down. And some even move side to side. Of course, I know why we bend during the Aleinu (you shouldn't think I'm a fool altogether). But what is this other moving all about?

Famisched in Fremont

(P.S. I wasn't sure how to spell "famisched" — I wouldn't want you should think I was hungry and send me some chicken soup, although, if it would help my leg, I wouldn't mind.)

Dear Famisched,

Aunt Yente wishes to express her gratitude for your most kind sentiments, and will be quite pleased to address the engrossing issues you raise. May she inquire, however: Whatever could have happened to your syntax? Your quite interesting question is couched in a strange jargon, one in which subject and predicate are ordered as though you were being translated from an Eastern European dialect. To phrase matters, perhaps, a bit more directly: So what's with you? You can't write like your Aunt Yente a good English? Aunt Yente doesn't need from funny questions. You shouldn't know how hard she works trying to be funny, without competition from her readers. You have, maybe, a union card?

What you ask about, though, certainly interests your Aunt Yente. You see, the shuls Aunt Yente went to as a little woman were full of motion — people swaying back and forth, bowing, rising up on tip-toe, even wandering back to kibbitz with a neighbor during the less important parts of the service. However much Aunt Yente prefers Sha'ar Zahav to her childhood shteeble, our wonderful services seem sometimes a little... quiet for her. (Aunt Yente is not from your quiet people.) However, the Va'ad has so far refused to agree to her very reasonable demands that a handful of undercover rebbitzins be strategically placed to help make things *lebedik* on Friday night.

Still, enough movement seems to be going on that you should ask about it, so here's what it means. General shuckling — swaying back and forth — can happen at any time. The chasidim, in particular, encourage this, relying on the line (in Psalms) "All my limbs will praise you." For some people, shuckling helps concentrate their minds on prayer; but it is not a good idea to do it so obviously that you distract your neighbors. (You should also avoid banging your forehead into hard objects.) Isaiah had nasty things to say about people who ostentatiously "nod their heads like bullrushes" to show how hard they are praying.

The specific places for bowing are in three prayers: the Borchu, the Amida (what Aunt Yente calls the Shimin-essra), and the Oleinu. As you seem to know already, the Oleinu bowing explains itself: The phrase we sing "v'anach-nu korim u-mish-ta-chavim u-modim" means "and we kneel, bow, and give thanks". Aunt Yente was taught to bend the knees slightly at the word "korim" (kneel), and bow at "u-mish-ta-chavim" (bow). As in all prayers where we bow, we get up before the next words, in which God is mentioned, because (says the Talmud) God is "Ma'atir asurim" — Raiser of those bowed down. If you were at the morning Rosh Hashona service, where the Oleinu is said as part of the repetition of the Amida, (and if not, where were you Aunt Yente wants to know) you saw the service leader actually kneel and bow on the ground, to emphasize the solemnity of the day. This is never done except on the high holidays.

According to tradition, the Oleinu prayer was instituted by Joshua after the capture of Jericho, but this has nothing to do with your question so Aunt Yente will not mention it.

Other bowing occurs at the beginning of both lines of the Borchu, as a sign of gratitude, respect and honor to God. In the Amida, we bend the knees and bow, four times. First, at the very beginning of the prayer, and at the end of the first paragraph ("Boruch ata, mogein Avrohom"). Then, we also bow at the beginning and ending of the section "Modim anachnu loch" — "We thank You". This is very important: In the Gemorrah (Baba Kama), it says that if you fail to bow here for seven years, your spine turns into a snake. This can be very uncomfortable, and is not covered by most insurance. (The Gemorrah is probably speaking symbolically. The snake was for many years a symbol of ingratitude,

although in recent times it has been replaced by children who move to California and never call their parents.)

You have also asked about the side-to-side movements. These are trickier. First, you have to figure out what ritual is being followed: not *ashkenazi* or *sephardic*, but whether the movements have to do with a brucha or whether they have to do with the curly-haired bocher in the row behind you whose eye you're trying to catch. (Don't say you were carried away with the spirit of prayer. Aunt Yente saw you.)

So if Aunt Yente has your attention again, she can tell you that she knows only one place in the service where a side-to-side movement is religiously called for: at the very end of the Amida. When we say the "oseh sholom" that ends the prayer, we bow to each side and to the front, symbolizing our hope for a peace that will extend throughout the world. This movement is also tied in with the idea of a formal ending to the prayer. Some orthodox people have a custom of taking three steps backwards after this side-to-side bow, to mark their exit from their formal audience with the Ruler of the universe. This makes the most sense when the worshipper has taken three steps forward when beginning the Amida (to approach the Presence). This not only gives symmetry to the symbolism, but has the advantage of keeping you from winding up in the wrong pew (unless, of course, your curly-headed friend is still back there).

As in all ritual questions, saying *what* happens is azoy easier than saying *why*. We bow to show our respect and our gratitude to God, but you probably want to know, why at these particular places and not others. For this, Aunt Yente can only give you the answer her father would give to such questions: "We bow here and not in the other places, because, if we bowed in the other places, you would ask me why do we bow there and not here." Does that answer not satisfy you? Funny enough, it never satisfied your Aunt Yente either.

Aunt Yente

Aunt Yente will answer all your questions about Jewish law and ritual matters. Just write to Aunt Yente in care of the *Forward*, 220 Danvers at Caselli, San Francisco, CA 94114. Only a limited number of questions can be answered in the *Forward*, so if you want a personal answer, please include a stamped, self-addressed envelope. All material © 1984 Congregation Sha'ar Zahav.

And A Word From Another Neighbor

Last month we printed in *The Forward* a sermon given by Rabbi Robert Kirschner of Temple Emanu-El. In that sermon Rabbi Kirschner deplored the violence perpetrated against gay men and women in San Francisco, and wondered why the Jewish community had not spoken against it.

On Yom Kippur, Rabbi Gary Greenebaum of San Francisco State Hillel spoke on the same theme, and excerpts from his sermon are printed below.

Gary and Tamara are old friends of the Congregation. He co-led a Shabbat Service for us (with Joanne Wolf) just after we moved into our new synagogue, and they have worshipped with us on other occasions as well.

It is good to know there are people of integrity and courage who will speak out as they have.

Yom Kippur, 5745 — Rabbi Gary Greenebaum:

The traditional Torah portion that is read on Yom Kippur afternoon does not relate to the ethical principles by which we should live, nor does it speak about proper Jewish practices. It speaks not of repentance or how to atone. At first it is surprising, in that it speaks about forbidden sexual relations — between individuals who are related to one another in various ways, adulterous liaison, relations as a part of pagan rituals, and against homosexual relations. This portion, Leviticus chapter 18, is a primary basis for anti-homosexual attitudes, a passage that is often cited even today, as a *justification* for all manner of injustices perpetrated against gay individuals and the gay community. The inclusion of this Torah chapter on Yom Kippur is universally understood to have originally served as a warning to young men and women, who, the Mishnah tells us, would go out to the vineyards in the evening at the conclusion of Yom Kippur, to dance, and that this seems to have been an evening of courtship between young men and women. Thus a warning about forbidden relationships, given in a timely manner.

Many years ago, the Reform movement chose to dispense with this portion, since it bears no relationship to the needs of the modern Jewish community. A rousing portion on social responsibility and being a holy people replaced it. The most recent version of the Machzor published by the

Conservative movement offers the choice of an *alternate* Torah portion to be read on the afternoon of Yom Kippur as well as the traditional portion. I have concluded that to continue to read Leviticus 18 on Yom Kippur afternoon cannot be justified, not so much because it is of no relevance, but because it is damaging to homosexuals.

In the face of the morning Haftarah portion, wherein we are enjoined to shake ourselves awake from our false piety and self-satisfaction, I do not believe we can any longer read Leviticus 18 on Yom Kippur afternoon. It is simply too strong a link in the development of anti-homosexual feelings in our society.

Today, as in the past, a good indicator of how a society perceives and values a minority group can be determined by how that society deals with those who *murder* members of that minority group. True, the indicator is extreme, but it is also accurate because it is so extreme. In Europe, during many different historical periods and in many different places, pogroms were perpetrated against Jews simply for sport. The life of the Jew was given no real human value. The Jew received no human respect. In America, in the South of the late 19th century, and well into the 20th century, whites who killed blacks were seldom prosecuted, even less frequently convicted, almost never sentenced to a punishment worthy of the crime. In contemporary America, the teenagers or young men who beat up and sometimes kill homosexuals are often not prosecuted, less frequently, convicted of a crime, and almost never convicted of murder.

The implication is that just like the Jew or black of another time, the homosexual today is somehow seen as being less human. The sentiment seems to be, just as it was with Jews and blacks before, that the minority person brought it on himself, somehow deserved to die. Cases abound — here in Northern California, and across the country, that suggest that the killing of gays is not generally considered to be murder. And judging from the coverage in most newspapers, this point of view seems to be shared by the journalism establishment in this country.

If we as a community of Jews cannot or will not speak out when such things occur — if we do not act out of moral outrage, then we should at least speak out regarding the lack of tolerance in our society. To the extent that we as a minority in this country, are willing to tolerate intolerance, it is

to that extent, at least, that we will be allowing intolerance to once again take hold in our land.

Both the Conservative and Reform movements, in offering substitute portions to be read on Yom Kippur afternoon, offer us Leviticus 19 instead of Leviticus 18. What a difference a chapter makes! For not only does Leviticus 19 reflect well the moral/ethical imperatives expressed in the Morning Haftarah portion, but it crystalizes the whole thrust of *active participation* in making society a better place for all to live.

Our moral obligation is elucidated as the portion ends: "You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your kinfolk. Love your neighbor as yourself; I am the Lord." In the end, for us as Jews, simple tolerance is just not enough.

Congregation Sha'ar Zahav Kashrut Policy

1. For all Congregational functions held at the building — including religious, cultural and organizational events — at which food is provided:
 - a. No pork or shellfish shall be allowed.
 - b. The mixing of milk and meat products shall be prohibited.
 - c. All meat products shall be kosher.
2. For all Congregational functions not held at the building at which food is provided: #1a shall apply and attempts to follow #1b and #1c shall be made to whatever degree is practicable. Ample food, however, must always be provided for people who observe Kashrut as outlined in #1 and/or are vegetarian.
3. For all food brought into the building for personal consumption (brown-bagging), only #1a shall apply. Personal or disposable dishes and utensils should be used.
4. For outside groups using the building, rules in #3 shall apply.

Passed by the Va'ad, October 8, 1984

Congregation Sha'ar Zahav

שַׁעַר זָהָב



220 Danvers at Caselli

San Francisco, California 94114

(415) 861-6932

MEMBER, UNION OF AMERICAN HEBREW CONGREGATIONS

Officers:

President, Leila Raim
Vice President, Don Albert
Treasurer, David Stein
Recorder, Mark Mendelow

Congregation Sha'ar Zahav is located in the Upper Market District of San Francisco at 220 Caselli at Danvers, which is one block south of the intersection of 18th & Market Streets. By public transport, take MUNI bus no. 33 (Ashbury line) to 18th & Danvers and walk one block south on Danvers to Caselli.

Services are held every Friday evening beginning at 8:15 p.m., with an Oneg Shabbat following services. Services are generally held on the last Saturday of each month at 10:30 a.m. – check calendar for each month.

Classified Ads

LOSE WEIGHT NOW, ASK ME HOW. Maintain weight or gain weight. Be energetic, look younger, feel better than ever. Transform your life. Be dynamic and positive. Peter, 441-0276.

POSITION AVAILABLE: For a special person who would like to coordinate distribution of classy newsletter for popular gay/lesbian synagogue. Work with an established, able staff, 1-2 nights a month. On-the-job training available. For more info, call Alex Ingersoll (431-7541) or Bob Goldware (928-3370).

RENTAL HOUSING SOUGHT: The Shanti AIDS Residence Program provides low cost housing for displaced people with AIDS in SF. The Program currently seeks additional large apartments, flats or houses to rent. Requirements: 3-6 bedrooms, 2 baths, laundry area, good transportation. Contact Shanti Project at 558-9644.

FOR SALE: 5 cubic foot Sears FREEZER (shaped like dishwasher with lift-top door); excellent condition; \$125/best offer; Jon: 861-8331.

FOR RENT: Small 2 bedroom, lower of 2 units at 40 Lundy's Lane (Bernal Heights/SF). Victorian, fully renovated, new kitchen & bath, wall-to-wall carpet, central heat. Panoramic view/deck. \$750/mo. 626-5472 (daytime).

Va'ad (Board) Members:

Allan Berenstein
Leslie Bergson
Alex Ingersoll
Allyce Kimerling
Garry Koenigsberg
Ron Lezell
Cheryl Orvis
Jerry Rosenstein
Sharyn Saslafsky

Administrator:

Marilyn Hertzberg
The Synagogue Office is open Tuesday and Wednesday, 2:00 p.m. to 7:00 p.m., and Thursday and Friday, 9:30 a.m. to 2:30 p.m. At other times, please leave a phone message.

Emergency Number: In an emergency situation, the Congregation can be contacted outside of office hours by calling 864-0475 between 7:00 a.m. and 11:00 p.m.

Committee Chairs:

Bikur Cholim, Rabbi Ben Marcus
Building, David Gellman
Bylaws, David Gass
Education, Kathi Isserman
Finance, Tom Rothgiesser
Membership, Allan Berenstein
Newsletter, Alex Ingersoll
Oneg, Peter Abinanti
Public Relations, Sharyn Saslafsky
Rabbi Search, Aaron Cooper and
Leila Raim
Ritual, Leslie Bergson
Social Action, Ron Lezell
Women's Chavurah, Allyce
Kimerling
Coordinator of Social Activities,
Judah Katz

Data Managers:

Alita Rosenfeld
Jerry Rosenstein

presented the Va'ad with their revised guidelines for Shabbat services. The highlight of the meeting was without a doubt the Membership Committee's presentation of 22 prospective new members to be voted into our congregational family.

Next month, the Va'ad will continue its discussion regarding how to have our financial status audited and will address the issue of how we can best provide for our members, while also opening up our programs to the general public.

— Mark Mendelow, Recorder

Va'ad Report

The October Va'ad meeting was held on October 8 at the shul. The Va'ad began discussing how we as a congregation can begin to pay attention to political issues, while not actually advocating a particular candidate or proposition. The Va'ad voted to adopt the Kashrut Policy as it appeared in the September *Forward*.

Committee Reports — David Gellman presented the Building Committee Report and the Va'ad voted to approve their plan to redo the locks on the building in an effort to improve security, while also allowing those groups renting the building from us appropriate access. The Finance Committee report addressed, among other issues, how we can best have our financial status reviewed in accordance with the by-laws of the congregation. The Social Program Committee submitted a preliminary budget for this year's Chanukah celebration to the Va'ad for review.

The newly re-vitalized Education Committee is in the process of starting both a book circle and a lecture series for the winter and spring. The Ritual Committee

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CHANUKAH RAFFLE

1st Prize: San Diego weekend for two
(courtesy of Westwind Travel)

2nd Prize: \$250 Gift Certificate –
City Island Clothing

3rd Prize: Weekend for two at
the Claremont Resort

4th Prize: Russian River cabin for a week

and many other prizes!

**Drawing at Congregation Sha'ar Zahav
CHANUKAH PARTY**

Date: December 22 **Time:** 8:00 pm

Place: SFMS Building, 250 Masonic

Tickets: \$2.00 each – BOOK OF 6 for \$10.00

Raffle tickets are enclosed with this edition of The Jewish Gaily Forward. Tear off the stubs, fill in your name, address and phone number, and return to the Congregation with your tax-deductible donation. More raffle books are available to sell to your friends and associates – obtain them through Va'ad members or through the Synagogue office (861-6932). Don't miss the fun and merriment of this annual Chanukah Party. Bring your friends! Donation not required to win.



